

"Christians Needn't Believe Miracles"

Professor Bacon of Yale Divinity School has shed the dew of his superior philosophy upon the hesitating faith of the modern rationalists. He joins the effort to explain much of the phenomena of historical supernaturalism by scientific principles, and only differs from the pronounced agnostic in that he doesn't throw entirely overboard all those incidents which he is unable to explain. For example, he qualifies a "real miracle" as one which contains the element of "permanent incomprehensibility." The learned professor's lecture must therefore be a real miracle, since it possesses this attribute in a most eminent degree. Another classification which he makes of New Testament miracles is that of "legendary accretion," or in plainer language, lies which have gradually grown up, or accumulated. "Science," he declared, "has reduced the number of the happenings under discussion so that now nearly all must be classified as 'providential' rather than 'miraculous.'" "Shading our eyes so that they will not be injured by the intense brilliancy which emanates from this professorial chair in an eminent school of divinity, we humbly beg to know what is the difference between a providential happening and a miracle? The first may be called a divine intervention in accordance with natural law, but how can we, with our extremely limited knowledge of natural laws, say that a miracle is not in harmony with natural laws. It is doubtless a divine and powerful appeal to some higher natural law about which we know nothing. The fact is, that if there is any difference between a providential intervention and a miracle, it possesses the quality of "permanent incomprehensibility," and must therefore itself be a miracle. The diluted divinity which professor Bacon is teaching the prechlings of Yale is not likely to bear very valuable fruit in the coming pulpit. There is more or less justification for the prejudice which exists in some quarters against theological schools as they are conducted. These modern schools of the prophets need another Elisha to throw salt into the poisonous pottage.

The Reason Why

When things go wrong, as they frequently do, explanations, excuses and apologies are in order. Excuses and apologies we have none to make, tho if we may have the attention of our readers we should like to make an explanation, in fact we owe one to our customers.

Last week we passed congratulations for having successfully extricated ourselves from most embarrassing surroundings. But congratulations were somewhat premature. After the Quarterly, as we supposed, was successfully disposed of so far as concerns

the printing, we felt quite happy, for under the circumstances we know *that* to be the most difficult task on our hands. But very early it was evident that the edition of Brethren Quarterlies would be exhausted long before all the orders could be filled. Fortunately the one side was not yet distributed, but it required the re-setting of one entire side of the Brethren Quarterly, and a page or two of the other. This of course made extra work, not only in composition, but in press work also. As a consequence orders for 1,000 Brethren Quarterlies were not filled until Thursday, January 5. It is possible that one or two schools will have been disappointed in not getting their Quarterlies on time for use on Sunday January 7, tho from Thursday to Saturday mail from Ashland should reach all points in Kansas, Nebraska, Iowa, Illinois, Indiana and Pennsylvania, and all the orders filled on last Thursday were from one or the other of these states.

As a result of this extra work the EVANGELIST is mailed two days late this week, that is, on Saturday instead of Thursday. Some of the matter, too, it will be noticed does not appear in the regular dress, such as "Personal Mention" etc.

Correction

In the Biographical Sketch of Brother Knepper, on page 4 of this issue, an error appears in the statement that he was vice moderator of the National Conference of 1894, held at Ashland, Ohio. Brother Knepper was moderator of that convention. The error was discovered when too late to make the correction in the body of the article.

Tract on Feet Washing

On page 15 we give in full the tract on "Feetwashing," issued during the year 1899 as a supplement to the Sunday school lesson on the text on which the ordinance is founded. An edition of 2500 was sold in less than six weeks, and since then we have been unable to fill orders for the tract. Another edition will now be published, and orders for the tract filled at 25 cents per 100 copies. The tract is issued as volume 1, No. 1, of a series entitled, "The Teachings of Jesus."

Roof Gardens on Churches

Some New York pastors are evidently bent on keeping up with the times. One has put up an electric sign in front of his church, and another is constructing a roof garden on top of his. It will be arranged in much the same way as roof gardens on the theatres, for the platform will be roofed over like a stage, and the seats will be movable. With an organ for the singing and shelves for the hymn books, it will bear so strong a resemblance to a vaudeville roof that habitues of those places who go up to hear the sermon

are expected to feel quite at home. Perhaps they will if the service and sermon are also copied as closely as possible after the theatrical pattern. Leave out the old Gospel of repentance, faith and good works, and no doubt the pleasure seekers will be able to stand the show for an hour without getting lonesome.

Personal Mention

At Portis, Kansas, brother G. J. Wolters reports three confessions.

Brother Bemenderfer reports the work at Danlaps in all its departments going along nicely.

Brother R. R. Teeter is engaged in revival work at Claypool, Indiana, and one confession is reported to date.

At Gravelton, Indiana, a revival meeting is in progress conducted by Brother Marks. Four confessions are reported thus far.

Brother D. A. Hopkins has had a most successful meeting at Salem, Indiana, fourteen baptisms, three by relation, and three applicants for baptism.

Brother I. D. Bowman closed his meeting at Hudson, Iowa, December 26, with nineteen baptisms. We had no report of the meeting but hope to have one for next issue.

Sister Heft, Eaton, Indiana, writes that she is making an effort to get the EVANGELIST into every brethren home in that congregation. We are very desirous that she should succeed.

Brother M. S. White held a few weeks' meeting in the Gretna church and tho the meeting closed without any accessions yet much good was done. He is now engaged in revival work in the Pleasant Hill congregation where he is pastor.

Brother Byers has been collecting some missionary money in his congregations which shows that he is alive to the interests of the church. He began revival work in the Rosedale congregation where he is pastor, New Year's evening. A very good way to begin the new year.

We are in receipt of a leaflet circular announcing a Bible meeting at Nappanee, Ind., beginning December 26, 1899, and continuing four days, closing on the 29th. Six lectures on the "Life of Christ," are announced for brother W. C. Perry; six lectures on the "Holy Spirit and His Work," for brother J. O. Talley; these brethren will be assisted by the pastor, Brother Flora. We expect a good report from these meetings.

A sister who now lives in Grand Rapids, Michigan, writes, "I certainly cannot do without the EVANGELIST. Altho I find many good people here earnestly working for the Master, my heart goes out to the Brethren church." We interpret this to mean that tho this sister will worship with other people